A new Sect of Religon Descryed, called

ADAMITES:

Deriving their Religion from our Father *Adam*.

Wherein they hold themselves to be blameleſſe at the laſt day, though they ſinne never ſo egregiouſly, for they challenge Salvation, as their due, from the innocencie of their ſecond ADAM.

This was firſt diſcloſed by a Brother of the ſame Sect, to the Author, who went along with this Brother, and ſaw all theſe Paſſages following.

By Samoth Yarb, Batchelor in Arts.

Printed Anno 1645.

A New Sect of Religion descryed, called Adamits, deriving their Religion from our Father *Adam*

I Know, *Reader*, thou canst not be ignorant of the multitude of Sects, which are scattered here and there about this Kingdome, & how they lye like nests of *Caterpillers*, destroying our sweet smelling garden roses; this therfore is but as a *porœmium* to our ensuing discourse; Let not their multitude, because some are suppos'd to be untruths, any way disanull of the verity of ours, for a *brother* of the same Sect, seeing the folly which he heretofore had nourished, for a truth hath related, what my unable quill hath strove to write.

For I, the *Author*, walking in *Moore-fields* (as my custome is to take the fresh Ayre) met with a *brother* in a great melancholy, he went a slow pace, his hat over his eyes, & his eyes fixed on the ground, his arms were locked one within the other, with all the postures of a male-content as possible could be, I noted his carriage a great while, at last being desirous to know something from him, strooke him upon the shoulder with this salute, well overtaken brother.

That very name of *Brother* was such an enlivning to this discontented man, that hee answered my salute with a welcome; well, we walked along together, in which time I was so bold as to enquire from him, what should be the cause of his so sad a melancholy, he answered me first with a sigh, then after some po-

ſtures which told me he was much troubled in mind, he began as followeth.

Sir, you ſeeme by your habite to be a Scholler and Schollres can both keepe things ſecret and alſo give good Counſell to avoid evills which may hang over their heads which are in danger.

I am entangled in a religion which much troubleth my ſoule, you being a Scholler may therefore unfold the truth of things unto me; Firſt we attribute a name to our ſelves, that we might be knowne from all other men, *Adamites*; and in that we hold all things which hee held and no more: Secondly; we goe all naked whenſoever the word is expounded, holding it unlawfull to call thoſe veſtments which we weare but figleaves, becauſe our ancient Parents *Adam* & *Eve*, did cloath themſelves in no other when they fled from the preſence of God in the garden of *Paradice*; *Alſo no man of what degree ſoever hee bee muſt live idlely from handy-worke*, becauſe it is ſaid in the Curſe, *In the ſweat of thy face, ſhalt thou eate thy bread, till thou returne unto the ground, Gen. the 3. at the 19. verſe.* Now Sir, I deſire you, that you would tell me, whether yea, or nay, *the Father of errors dwell in the hearts of theſe men.* I anſwered him, that it was very ill done of them, to attribute a name unto themſelves, ſcorning as it were the name of *Chriſtians. Let them take heed, leſt they bring another Babels confuſion on their heads, Gen. 12.* But in the ſecond point they ſhew themſelves at full to bee very ignorant, or unbeleeving men. *Did not our Saviour goe in veſtments*

ments, else the Souldiers could not have cast lots for his garments, John 19.v.23. *Nay the Lord himselfe cloathed Adam and Eve with Coats of skins,* Gen. the 3. *and the* 21. verse. The last also is as grosse an absurditie as the first; for some are brought up as *Schollers* and cannot follow any handicraft at all, and I never read that our *Saviour* did any handicraft work at all, but said I, *if thou wilt have me where I may see the fashions of these men, I shall a great deale better resolve thee; I will (said he) but you must make as if you were converted by me, and take your Oath on the barke of a Tree to be secret; I thought with my selfe, that that Oath could not be very prejudicious to me, but went along with him, whether he should lead me.*

We had not gone far (according as I could guesse) the value of halfe a mile, when wee came to a very faire house (more fit for a Lord, then such fooles) where this fellow knocked, by and by came the Porter, who knowing of him let him in, and I was also admitted as his friend, soone after we were conducted into a very faire Gallery, at my first entrance I thought I had bin in *Long-lane* among the *Brokers*, for it was hanged on both sides with cloathes: this brother whispered me in the eare, and wisht me to doe as he did: well, he walkes up to the upper end of the Gallerie, then had we two Chaires brought us, he sate downe in one, and I in imitation seat my selfe in the other, he presently begins to uncloath himselfe, which I did also, when we were both naked there came an ancient man all naked also, with a long white sticke in his hand,

and conducted us into a very faire Chamber, where were above *nineſcore* naked perſons men and women, one with another: this *brother* ſteps before me to the antienteſt of the company, telling him that it was my great deſire to become one of their ſociety, the old man called for the barke of the tree, ſpeaking to me as followeth.

Son, it ſeemeth by the relation of this our holy *brother*, that thou art come to bee admitted into our ſociety, we ſweare thee therefore upon this bark which our *Father Adam* brought with him from forth the garden of *Paradice*, that thou ſhalt keepe due houres at meetings, and alſo keepe it ſecret both from the eyes and eares of the World: after this was ſaid, hee willed me to bite a piece of the foreſaid barke, which me thought indeed was old enough, for infaith it was peſtilent tough.

After *I* had taken my oath to keepe due houres at meetings, and proteſting ſecrecie by biting the old antient bark of a Tree, *I* was ſeated by my brother which brought me in, then after the *Clark* had cryed ſilence, he that was to propheſie that day was brought led between two, and elevated up to the height of a joyn'd ſtoole, where without any ceremony at all, he began to bawle what came firſt into his mind. The firſt thing he propheſied there (as *I* remember) was the downefall of all Religions except theirs, with many moſt blaſphemous things, which I am both afraid and aſhamed to write.

Now it was an order among theſe naked ſooles, that if the Planet of *Venus* raigned in their lower parts, making them ſwell for pride, or rather for Luſt, then

ſhould

ſhould the *Clarke* with his long ſticke ſtrike down the preſumpteous fleſh.

This zealous brother which propheſied there, in the very midſt of his Diſcourſe was interrupted, and thus it hapned; A zealous ſiſter which ſate juſt oppoſite unto him, being ſomewhat weary of ſitting, roſe up, now this holy Brother being more lowly minded then was fitting for him, ſaw ſomething which lay mumpping the upper lip like an old Rabbet, but ſure it was a young Cony, which made his fleſh to riſe in ſuch an unmeaſurable manner, that the old *Clarke* was forced to uſe both hands to allay his courage, which put the Propheſier unto ſuch paine, that the whole Houſe could not hold him, but hee would kill the Clark, at length I ſtept forth, and began to perſwade him, which after ſome heat of words and ravings, hee began to be ſomewhat pacified; then thus I began to queſtion with him, what if you had kil'd him, ſaid I? He anſwered, he had not car'd, for he was aſſured of ſalvation by the ſecond *Adams* innocencie, which is Chriſt Ieſus our Lord.

Another thing I tooke notice of, for after this hurly-burly was over betweene the *Prophet* & the *Clark* there came a many Women into the Chamber, all naked, alſo the foremoſt bearing a naked Child in her armes, as it came from the Mothers wombe, this formoſt woman went and kneeled at the feet of the prophet, then preſently thereupon he cryed *Abell*, after the name of the ſecond Sonne of our Father *Adam*. *And this is the manner of their Chriſtning children.*

Read and judge, whether I am in moſt fault, now I have

have revealed it, or if I had kept it ſecret. They muſt ſurely looke for a great plague from God for this their unbeliefe, according to the Pſalmiſt.

If they breake my Statutes, and keepe not my Commandements; Then will I viſite their tranſgreſſion with the Rod, and their iniquity with ſtripes. Pſal. 89. 31, 32.

FINIS.